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sion by repeating loudly a few words, or even phrases, from the speeches being delivered, or calling on the audience to notice what has just been said and to listen attentively. A white man would be annoyed at such interruptions, but the Bella Coola consider them evidences of attentiveness. 203 556*

The making of comments is a duty performed at every type of ceremony, but it is indispensable at potlatches; since a chief depends on the heralds to emphasize and explain the points of his family history which are being displayed. One intelligent man likened their functions to a compass, constantly guiding the course of ceremonial life. Without a herald a chief would be as useless as a ship tossed on the ocean with no hand to steer. Although the principal duty of heralds is to extol the actions of a chief, they can, and are expected to, deride one who fails to carry out the customary requirements. Cases have occurred in which influential men have so far forgotten their function of generosity as to fail to invite their fellows after killing a deer or other large animal; or women have declined to share their abundant berries. Nothing is said at the time, but when next the people have come together for some ceremony, a herald refers to the omission under so slim a disguise that everyone is aware of his meaning. This public ridicule lowers the prestige of a chief to such an extent that he is careful not to offend again. Not many years ago, a certain Kimsquit chief failed to ask others to share some mountain goats which he had killed; at the first opportunity a herald referred to himself as *Yaki*, Mountain Goat, and all present realized that he was really alluding to the one who had been remiss. 203 556* 558 626 [224] [222]

Heralds must exercise care in their witticisms at the expense of chiefs because, unless public opinion is with them, the point of the remark is lost, and they expose themselves to the wrath of the person offended. Nevertheless, heralds always strive to cause merriment, and often take risks with this aim in view. They try to make humorous remarks, and also to cause amusement by their antics. As already described, the donor of a potlatch may throw to one of them a dish containing liquid food 203 522 556*

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quit. Details of this prerogative were not obtainable, but it seems to follow the general type.

THE PROFESSION OF FIRST BERRY PICKER

All women can pick berries, but in every village there is at least one who has the prerogative of picking the first of every kind. The origin of this right is lost in dim antiquity, but, like all others, each first berry picker has a special professional name embodied in her ancestral myth which must be duly validated before she can function. One of these is *Stlxwaxwak-nimdn-a*, another is *Ło'yɔ*. Though normally reserved for women, one of these names is occasionally given to a male child, in which case it is said to have been hermaphroditized. No one would dare to pick berries until the legal picker has paraded up and down the sidewalk carrying on her back her picking basket decorated with a representation of the sun, an act which is believed to ripen the berries.

"Get ready to pick red elderberries [or whatever species is ripe] tomorrow," she keeps calling out.

The berries may then be picked by anyone. This is repeated for every variety. As far as could be learnt, there was no social mechanism to punish a woman who picked berries before the announcement of the official picker; obedience seems to have been so universal that infractions are said to have been unknown though formerly there may have been some penalty of which even the memory has disappeared.

THE PROFESSION OF WARRIOR

The profession of warrior is another prerogative handed down from the distant past and requiring validation before it can be used. As with other rights of this type, magical means are in many cases employed to make any young man brave and successful, but there are a number of warriors confirmed as such by the distribution of presents at the time of bestowal on them of professional names. At the present time, it is

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the front-door facing the river, but has to leave the house through the trap beneath the enclosure where she sleeps. The Bella Coola consider it unthinkable for a girl to disregard these prohibitions, but if this should happen, she would be chased home by her parents, by the Guardian of the River, or, in fact, by any elderly member of the community. The strongest reason for respecting these regulations is the belief that disobedience brings death; no one knows how it is inflicted, but a careless girl soon dies. During this period she cannot eat fresh salmon, though she is allowed them if they have been smoked for four or five days. Her scanty meals are brought to her in the enclosure where she is virtually a prisoner. It is true that she can leave it and wander in the woods, but her comrades avoid her as being in an unclean condition of which they are afraid, and she is barred from taking part in all activities by the river which constitute so large a part of the life of the Bella Coola. A girl cannot pick berries during this time, as no more would grow in the valley which she had thus defiled; she must not touch anyone, nor allow anyone to touch her; she must not pass in front of a man; she must go to bed before everyone else in the house, and be the last to arise. The danger of breaking some taboo is so great that it is safer for a girl to remain within her enclosure where her mother, and other old women, gather to tell her the many things which it is fitting for an adult woman to know. This seclusion is not pleasant, but it unquestionably serves to emphasize the importance of married life to which it is a prelude. The writer remembers an occasion when a Bella Coola family was eating tasty fresh salmon while one of the daughters, who had recently reached adolescence, watched enviously. Her grandfather rose and gave the child an orange, remarking that in his youth little girls did not receive such dainties to ameliorate their lot.

Adolescent girls wear certain distinctive articles of clothing and ornaments. The most noticeable is a skull-cap bound with grass; this is the only time in a woman's life that a hat is worn. She also wears ear-rings, each consisting of a neat

1 [ie - one year after puberty - ANALYST]

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*192
[824] *kak'telp:* Tree, probably birch.
Kalasdak': One of the first men to settle at *Q̇wiyai* in the beginning of time.
Kaliaks: One of the first men to settle at *Snulsli* in the beginning of time.
Kalkum: Bella Bella woman mentioned in an ancient story.
Kalsil: Kimsquit man.
[222] *Kalqam:* *Kusiut* name of a Bella Coola man.
[262] *kalqam:* The gathering of fern root for food.
Kalqumäkmum: Name conferred on their sister by the first settlers at *Stuix* in the beginning of time.
Ka'lan·a: Kimsquit man mentioned in an ancient story.
[585] *kalumbilumsta:* Public oration, previous to marriage, of the bride's ancestral myths
[842] in order to cause children to be born.
kalqaem: Ritual on the day before a marriage, including the oration of myths by the bride's relatives, the choosing of assistants, and the singing of songs of all kinds.
[576] *Kamai·ts:* 1—Mysterious supernatural woman.
2—"Please," or "Thank You," a word implying benison.
Kamälsong^{w}*:* 1—One of the first men to settle at *Nulleux* in the beginning of time.
2—One of the first men to settle at *Nusqalst* in the beginning of time.
3—Name of the first sky that fell in the beginning of time.
Kamälälkl: Lazy supernatural beings who accompanied *Nodzmum.*
Kamälqwax: Man mentioned in an origin myth of *Älqalaxl.*
Kamätslaks: *Kusiut* name of a Kimsquit man.
Kamätsong^{w}*:* House brought to earth by first settlers at *Nusqalst* in the beginning of time.
[824] *kamk':* Kelp.
[227] *kamola:* Cod hook.
[824] *kamut:* Termination.
kanän·i: 1—Shelf fungus.
2—*Kusiut* dance in which a shelf fungus is used.
Kanilkes: One of the first women to settle at *Stuix* in the beginning of time.
kän·imut: Ceremonial error.
Känxia: Herald of a *Tä'lio* chief in the beginning of time.
kankos: Trap.
Kännsläliam: 1—Daughter of the first settlers at *Sätlia* in the beginning of time.
2—Daughter of *Ojs*[illegible] one of the first settlers in the upper Bella Coola valley in the [illegible]eginning of time.
[264] *kaolikta:* Assemblage of the people for a meal of any kind.
Kaospoklämm: One of the first men to settle at Rivers Inlet in the beginning of time.
Kaowikudjan·a: Supernatural berry-picker resident in the land of ghosts.
[825] *kapai:* 1—Hump-back salmon.
2—Convex transverse beam near front and rear of house.
3—Mountain on the Dean River.
Kapsix: *Suaok* name of a Kimsquit man.
Kasana: Man mentioned in an ancient story of Raven.
[756] *kasiut:* The seeking for shaman's power by a lad.
[825] *kasmio:* Golden eagle.
kathm: Top, toy.
[524]